

Pass
America

Is It Blacklisting?

Robert Morris

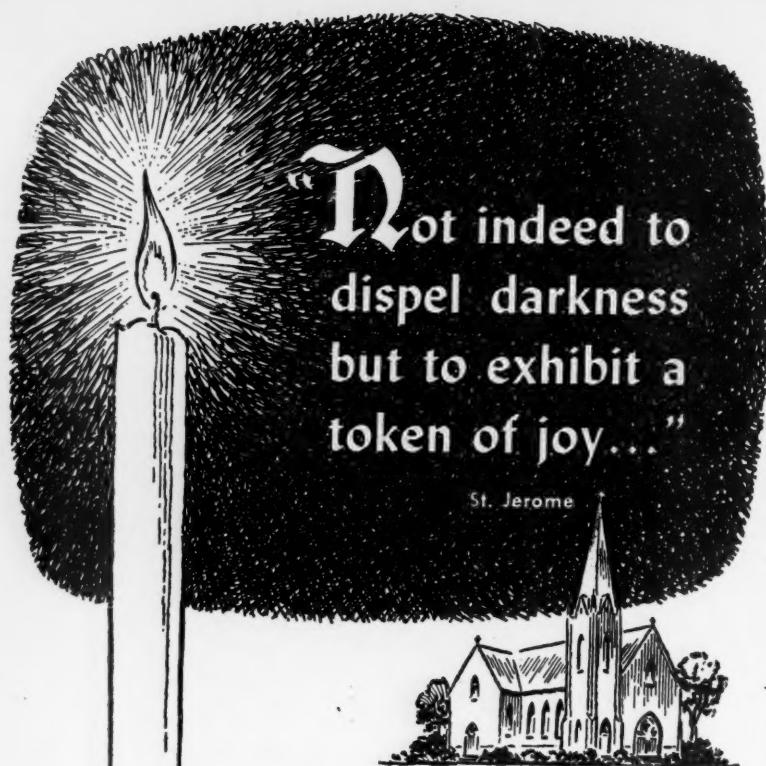
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America

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Correspondence

Secular Institutes

EDITOR: Your addenda to the splendid article by Raymond Bernard, S.J., on "Secular Institutes" (AM. 6/23) no doubt inadvertently omitted to list Caritas Christi Union, though that group had been mentioned previously in your columns.

Caritas Christi Union is a flourishing secular institute for women, approved by the Holy See. For information concerning it one should communicate with Rev. Timothy M. Sparks, O. P., 7200 Division St., River Forest, Ill.

Address withheld.

A READER

Newman Clubs

EDITOR: I should like to add a minor but significant correction to a statement in Father McCluskey's review of J. M. O'Neill's *The Catholic in Secular Education* (AM. 6/30, p. 327). Father McCluskey says that "the Newman program reaches only a minority of the Catholic students, the already 'saved'." That the Newman program reaches only a minority is true. But this minority is not, by any recognizable criterion, composed of the "already saved." Our experience at Wayne University has repeatedly shown that the membership of the Newman Club is not composed of the campus core of devout, practical Catholics. . . . Students who have attended non-Catholic high schools are in much greater evidence at our lectures than are students from Catholic high schools. It is not that the students from Catholic high schools come and find it too elementary. Most do not even come to sample it. I leave it to others to elaborate on the significance of this. (REV.) JAMES J. MAGUIRE, C.S.P. Wayne University Detroit, Mich.

Ethics of Journalism

EDITOR: When you wrote your editorial "The Fiesta in the Headlines" (AM. 7/14) in which you rightly criticized two reputable newspapers for having distorted facts through too much emphasis on incidental happenings, you did not anticipate what would occur one week later. The tragic kidnapping of a baby on Long Island has not only become a headline-producer and a

stimulus for the most indiscreet form of reporting, but it has also seriously endangered the chances for the return of the child. One paper, according to the local chief of police, disregarded his request for a news blackout and refused to cooperate.

There are limits to the famous "Right to Know" which Kent Cooper recently exalted as though it were the only bulwark of our freedom. Objective reporting and voluntary assent to silence when higher values are at stake are indispensable counter-balances to the freedom of press. If there is no moral guarantee that they will be observed, then a law is necessary. RUDOLPH E. MORRIS Marquette University Milwaukee, Wis.

Booster

EDITOR: Fr. Davis' article "Five Live Problems for Catholics" (AM. 5/12) prompts the following suggestion. The author speaks of the growing maturity of Catholics in the American scene. My conviction is that nothing can forward this collective growth of ours so much as regular reading of AMERICA and the *Catholic Mind*.

Frankly, I am an AMERICA enthusiast. I wish others were, too. What can we regular AMERICA readers do . . . ? I suggest that each one of us go out and find at least five other American Catholics and urge them to subscribe.

VICTOR FRANCESCHINI

Bedford Hills, N. Y.

Three Apostles

EDITOR: Your interesting article "The Sacred Heart Today" (AM. 5/26) by Carl J. Moell, S. J., covered every aspect of devotion to the Sacred Heart, except mention of three apostles of the Sacred Heart: St. Frances X. Cabrini, canonized by Pope Pius XII on July 7, 1946, foundress of the Missionary Sisters of the Sacred Heart; St. Madeleine Sophie Barat, who founded the Religious of the Sacred Heart; and Blessed Philippine Duchesne, who, as a religious of that congregation, spread devotion throughout the United States. I realize that this was probably a mere oversight on the part of Fr. Moell and wish to congratulate him on his article.

St. Louis, Mo.

MARIAN SHEEHAN

A new method of presenting a papal encyclical!

The new encyclical of Pope Pius XII on the Sacred Heart, appearing complete in pamphlet form for the first time in English, will come in a new way with the August issue of THE CATHOLIC MIND. Instead of being part of the MIND itself in the last 32 pages, as documents are usually printed, this encyclical will be a distinct pamphlet, same size as THE CATHOLIC MIND, but inserted and bound in the center. It will have its own cover and can be removed intact easily without tearing out pages or destroying the rest of the MIND. This beautiful encyclical comes as part of the regular service of THE CATHOLIC MIND in bringing complete papal and episcopal statements of importance.

In addition to the full encyclical on the Sacred Heart, there are five unusual articles:

1. Bishop Dwyer had heads shaking and bowing and lifted up high at the Catholic Press Convention in Dallas in May. His address is filled with wit, wisdom and challenge.
2. Japan's abortion mill.
3. Can united labor meet the challenge?
4. Secretary of Labor, Hon. J. P. Mitchell, shows what is happening to man in the face of technological progress.
5. The Catholic industrialist, inventor and member of the Atomic Energy Commission, Hon. Thomas E. Murray, outlines the profound revolution taking place in our times in nuclear development.

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Current Comment

HERE AT HOME

Treasury in the Black

Let the record show that during the fiscal year 1956, which ended June 30, the Federal budget was in balance for the first time since 1951. Though final figures are not yet available, the indicated surplus ranges from \$2.2 to \$2.4 billion. This means that the Administration has fulfilled one of the chief pledges made during the 1952 campaign.

This is only the fourth time in a quarter-century—since the fiscal year 1930—that the Federal budget has been in balance. It was out of balance all during the depression years, and much further out of balance during the World War II years. President Truman had surpluses in 1947, 1948 and 1951. Then the Korean War, the rearmament program and foreign aid led to a steady flow of red ink that persisted until the fiscal year just ended. During this long period the national debt skyrocketed from \$16.8 billion in 1931 to \$272.5 billion today.

Unless a new storm blows up abroad, or a recession strikes at home, the prospect is that during fiscal year 1957 the Federal Government will again have a surplus. If that happens, though, the next Congress will find it superhumanly difficult to resist appeals for a tax cut.

NEA Sidesteps Real Issue

When the big National Education Association (membership: 659,190) musters its hordes of delegates for an annual meeting, the nation expects some educational leadership. But it got precious little of it this year from NEA's 94th annual convention, held the first week of July in Portland, Ore.

Only two items appeared to be of real concern to NEA this year: the very real problem of how to raise the pay of U. S. public school teachers, and the question of how NEA could organize more effective lobbies in Washington and elsewhere.

NEA is shooting at a 1-million membership mark. This may be why—in order not to lose friends—they ducked the great moral issue of segregated schools. For fear of losing members or not attracting new ones NEA sidestepped this question with what can charitably be called a very mild resolution, toothless enough to draw "ayes" even from stalwart white supremacists.

NEA has thus missed a unique opportunity to stand up and be counted at a moment when the statesmanship of educators was sorely needed. If its Portland convention netted nothing but a loss of public support for better salaries and a setback to Federal aid for school construction, NEA can blame the nearsightedness of its governing clique.

The Cost of Roads

When Congress, at the end of June, voted its record highway-construction bill, the American taxpayer had a new lesson in what it costs to be a "nation on wheels." Aimed at making U. S. roads as up-to-date as U. S. cars, the \$33.5-billion measure provides for much needed expenditures.

Highways, to be sure, whether new or old, have a way of exacting their price. Obsolete roads, it has been estimated, cost some \$5 billion a year in the form of added fuel, tire and other bills, as well as in increased accidents. A less well-known toll was revealed by a recent study of driver fatigue.

Automobile Facts, June 1956 (320 New Center Building, Detroit 2), reports on a series of tests involving a pair of identical twins. Alternating, day by day, one on new highways, the other driving over obsolete routes, the twins underwent physical and psychological tests at the end of each day's driving.

What were the results? No matter which twin drove over it, the old road caused the greater fatigue. Driving on roads designed and built 30 years ago,

the study finds, is "at least two and a half times as devastating in wear and tear on the human system" as driving on modern highways. Here then is further justification for what its Congressional sponsors have called "the greatest governmental construction program in the history of the world."

Though hazards arising from faulty cars and irresponsible drivers still remain, a needed public action has been taken.

Keep It Clean

"I think I can assure you," said Sen. H. Alexander Smith, "that this kind of thing will stop."

The New Jersey Republican was referring to a pamphlet, *Senate Republican Memorandum*, which had just been published by the Senate Republican Policy Committee. The pamphlet explained that "the official Communist line" was that "the Republicans must be defeated and all support thrown to the Democrats." It went on to ask some slanted questions which implied that Democrats were soft on communism and could not therefore be trusted with power.

On July 2 the appearance of the memorandum touched off premature Independence Day fireworks on the floor of the Senate. Democratic Senators arose one after another and angrily demanded that their Republican colleagues disavow this resort to "politics of the sewer." Sen. Richard Neuberger cited a recent *Christian Science Monitor* story from Moscow that "Kremlinites make no secret of a belief that Eisenhower will win and prefer it so." How would his GOP friends like it, he bitterly asked, if Democrats used that report to show that Communists were pro-Republican?

The GOP minority leader, Sen. William Knowland, joined Senator Smith in assuring the Democrats that the "shameful" pamphlet did not have his approval. It was his firm belief that Democrats were just as loyal and patriotic as Republicans. "There is only one party of treason," he added, "and that is the Communist party."

There the disagreeable incident ended. We trust that it will be a warning reminder to all politicians that the

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JULY 21, 1956

American people like fair play. During
a campaign they expect opponents to
come out fighting. They also expect
them to keep their punches up.

John Cogley in the News

This week AMERICA features a bal-
anced and thoughtful critique of John
Cogley's now celebrated *Report on
Blacklisting*.

In our opinion Robert Morris is
uniquely qualified to appraise Mr. Cog-
ley's work. Few men in the land have
had more experience in the legal and
legislative aspects of our Federal ef-
fort to stop Communist infiltration.

Syndicated columnist Victor Riesel,
it is worth noting, reviewed the Cog-
ley report on July 11, and gave its
author credit, as Mr. Morris does, for
presenting a well-documented account
of the Communist penetration of Holly-
wood some years back. But Mr. Riesel
ended his review on this note:

The fight against Communists in
the East is denounced by the Fund
as some sort of conspiracy. Why is

it wrong to fight in the East the
same apparatus we fought on the
West coast?

This is a question which many of Mr.
Cogley's readers will ask.

One can disagree with Mr. Cogley
and yet be disturbed by the fact that
he received a subpoena from the House
Un-American Activities Committee only
three days after the publication of his
book. He is no subversive. We agree
with *Commonweal* that their former
colleague should have been given "the
courtesy of an invitation rather than a
subpoena."

The Undying Classics

If our schools and colleges are labor-
ing to reform society by forming the
minds of the young, then those who
shape curricula must not neglect hu-
manistic learning.

"What affects society is what influ-
ences men as men." That's how Rev.
Joseph M.-F. Marique, S.J., professor
of classical languages at Holy Cross
College, Worcester, Mass., sums it up.

He regrets the recent fateful decline
of the study of Latin and Greek.

In an interview published June 15 in
the Worcester *Catholic Free Press*, Fr.
Marique pointed to "a chaotic situa-
tion in education," wherein "college
graduates are not fully dressed cultur-
ally" and are unable to express them-
selves, not only with elegance, but even
with clarity.

The mechanization of our culture,
the insistent demand for more scien-
tists, the hurry-up atmosphere of educa-
tion, where time cannot be spared for
the less obviously "practical" studies—
these are some of the factors which have
emptied classrooms once filled with stu-
dents of the classics.

Father Marique isn't content to sit
by and let the ancient languages die.
He now has three programs going
among high-school students, each cal-
culated to interest them in continuing
Latin and Greek studies in college.
These are the "Know English" contest,
another called "The Scriptures Are
Yours," which examines students on
their knowledge of the Latin Vulgate,
and a third called "The Classics in

—Archbishop Miranda of Mexico—

A great and good friend of mine and of this Review,
Bishop Miguel Miranda, was on June 30 enthroned as
Archbishop of Mexico. This climaxes an illustrious
career of service to the Church and to his country.

He was never one to talk much about himself, but
the earliest biographical detail I remember from him
is that at the tender age of fourteen he was sent to the
Latin American College in Rome to study at the
Gregorian University. The authorities of that august
institution, of which I am also an alumnus, deemed him
too young to begin philosophy, though he was quite
qualified. They were lonely days for him, since the
older Spanish-speaking students more or less left him
alone. So he fled for refuge to the Brazilians, who grate-
fully taught him Portuguese, a language which never
ceased to astonish him. He also refreshed his knowledge
of the humanities, and learned to speak Italian. He was
ordained, as I recall, at the earliest possible canonical
age and then went back to Mexico.

Later he studied social sciences in the United States,
and learned to speak excellent English. It must have
been at this time that I first met him. After his return
to Mexico, he was appointed by the Mexican Hierarchy
to write the statute for and to set up *Acción Católica*.
Those also were difficult days for him, because the
statute of Catholic Action, as approved by the Holy
See, forbade it to engage in "politics," at a time when

most ardent lay Catholics and many diocesan and re-
ligious priests were engaged in counter-revolutionary
activities, sometimes quite violent. Catholic Action, es-
sentially pacific and social-minded, seemed tame to
many of my fiery friends down there. Fr. Miranda
steered a middle course, not without many heartbreaks.

During my surreptitious visit to Archbishop Pascual
Diaz in 1930, Fr. Miranda enjoyed the powerful pat-
ronage of the strong-minded Primate, and he was ap-
pointed my cicerone to historic spots in the Federal
District and surrounding States. We had some amusing
incidents. At Lake Patzcuaro, at twilight one day, we
were deeply saluted by a peasant in from the country
for a fiesta, who kissed our hands and bowed deeply,
hat in hand. I had thought that the bright red necktie
I wore and my compulsory secular clothes were a dis-
guise, and looked apprehensively over my shoulder. All
Fr. Miranda did was to laugh and say: "You see?" That
said all, past, present, future.

Yet Archbishop Miranda has no easy task ahead. All
the old anticlerical laws, Federal and State, are on the
books, though many are inactive at present. The whole
burden of keeping those laws from being reactivated
lies on the Archbishop's shoulders. His tact, courage
and moderation will carry him through. May God grant
him many fruitful years and the full measure of the
graces of his exalted office!

WILFRID PARSONS, S.J.

Christian Focus." We hope the Holy Cross professor finds a lot of co-workers and imitators among U. S. teachers of Latin and Greek.

More on Secular Institutes

In his article, "Secular Institutes" (AM. 6/23) Rev. Raymond Bernard, S.J., wrote that this new form of total self-dedication to God and the apostolate "is in the news today and will be heard of more and more."

As our present Holy Father Pius XII defined them on Feb. 2, 1947 in his Apostolic Constitution, *Provida Mater Ecclesia*, secular institutes are "societies, whether clerical or lay, whose members, in order to attain Christian perfection and to exercise a full apostolate, profess the evangelical counsels in the world."

Data regarding this relatively new movement are sometimes hard to come by. Rev. Joseph E. Haley, C.S.C., University of Notre Dame, Notre Dame, Ind., can supply detailed information on the foundations which have been established or which plan establishment in the United States. The Jan. 24, 1954 issue of *La Documentation Catholique* contains a full report on institutes existing at that time. Many questions will be answered by the pamphlet, *Dedicated Apostles in the World: Secular Institutes* (Grail, St. Meinrad, Ind., 25c).

AMERICA regrets several inaccuracies in its listing (6/23, p. 302) of the addresses of certain associations. Opus Cenaculi is located at 832 N. Leclaire St., Chicago 51, Ill.; Caritas at 3316 Feliciana St., New Orleans, La. Those desirous of further information on the Institute of Our Lady of Life should write to Venasque (Vaucluse), France.

OVERSEAS

Communism vs. Youth

As June passed and July came, graves were being dug in Poznan's cemeteries for several teen-agers. The death of the young always seems an end to promise. Yet the fate of these boys somehow gave birth to hope.

For a long time this fear has troubled hearts in the West: how effective will

communism prove to be in its efforts to win young minds in captive nations? Will an oncoming generation, deprived of the taste of liberty, lack heart for the struggle to exercise inalienable rights? The blood of a murdered 16-year old, purpling Poland's flag, gave back youth's vigorous but reassuring answer.

Reports from Prague, Budapest and Moscow itself seem to confirm the impression. Communist mastery over youth behind the Iron Curtain is not complete. Orders have come to "strengthen the Communist ideological background" of university students in Russia and in Czechoslovakia. Clearly the leaders are uneasy over their lack of success to date.

The full meaning of Poznan's revolt and of other stirrings in captive lands is not clear. One fact does seem certain. Youth's voice will yet be heard on the side of freedom.

"No Persecution" in China?

One after another, American citizens, mostly missionaries, are being released from Red Chinese prisons to tell their tale of brainwashing, brutality and false charges. Their successive testimony forms a chain of incriminating evidence against the Red regime. It is hard to see how the free world can ignore these proofs the next time demands are made to seat Red China in the United Nations.

The latest in the train of liberated "convicted spies" are two California Jesuit missionaries, Rev. Thomas L. Phillips and Rev. John W. Clifford. They had been arrested by the police in June, 1953 and sentenced to three years' imprisonment not only as alleged spies but also as "slanderers of the government and counter-revolutionaries." Two fellow Californians received heavier sentences. These were Rev. John H. Houle and Rev. Charles J. McCarthy, each condemned to five years. Other priests still in detention are two Franciscans, Rev. Cyril Wagner and Rev. Fulgence Gross, as well as Maryknoll's Rev. Joseph P. McCormack.

The two most recent missionaries to breathe the air of freedom must have been revolted by what they encountered on their arrival in Hongkong. For the Anglican bishop of that city, the Rt.

Rev. Ronald O. Hall, was blandly declaring that the jailings of Church leaders in Red China are always political issues and never religious ones.

When will intelligent men of the free world ever learn from experience? The Communists have always charged their religious victims with political crimes. This is a simple way of camouflaging the hatred of God's cause that motivates communism everywhere. But it does not in the slightest diminish the glory of those who suffer persecution for justice's sake.

Reassurance for Taiwan

The brief stop-over of Vice President Nixon in Taiwan on July 8 was a timely stroke of diplomacy. If the editorial tone of the Taiwanese press is a dependable barometer, the Chinese Nationalist Government has been uneasy over an apparent "lack of a basic U. S. Far Eastern policy." Misgivings stem from two sources: 1) the current talk about the need for a "flexible" U. S. policy toward communism and 2) the confusing statements emanating from Washington concerning our attitude toward cold-war neutrality. The personal letter borne by Mr. Nixon from President Eisenhower to Generalissimo Chiang Kai-shek should scotch the worst of Chinese Nationalist fears.

The Eisenhower letter was a direct answer to the recent syrupy appeal of Chou En-lai to Taiwan for a "peaceful solution" to the problem of the two Chinas. Red China's Premier characterized the United States as the "wolf let into the house" on whom the Taiwanese could not count. Said President Eisenhower: "Let there be no misapprehension about our own steadfastness in continuing to support the Republic of China."

The complexities of international politics these days make it extremely difficult for a nation in the position of the United States to follow a black-and-white policy. We must recognize the right of a sovereign state to adopt its own foreign policy even if it prove to be one of cold-war neutrality. At the same time we cannot insist too often that we intend to stand by our commitments to those countries which think as we do on the subject of international communism.

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Washington Front

For the past two weeks I have tried to analyze some of the present administrative difficulties of the Republicans. Now it seems time to examine some of the troubles of the Democrats.

It is an axiom of politics that when a party is out of office, party members in Congress tend to consider themselves the party itself and to look with a jaundiced eye on others who do not follow their party line. This was true of the Republicans under Roosevelt and Truman, and it is true now, especially as the Democrats have majorities in both Houses. However, Party Chairman Butler has been trying to mend this.

Then there is the traditional rivalry between city Democrats and the rural ones. The "up-state" or "down-state" votes have often nullified tremendous majorities piled up in the big cities: witness Illinois, New York and Michigan. Roosevelt healed this split during most of his terms. So did Harry Truman in 1948, and this was repeated in 1954. Will it happen in 1956, with an Eisenhower-Nixon ticket? Only November will tell.

Then there was the agonizing uncertainty about the President's health, and his decision of Feb. 29 that he was still a candidate. Would that be true after his emergency operation at Walter Reed? [On July 10 we learned it was.] For reasons of delicacy none of the major Democratic candidates, to my knowledge, raised

the issue, though it was raised by non-runners. But the thought of the President's rather fragile condition, at 65, after a lifetime's strenuous service of his country, will never be far from voters' thoughts. This puts the heat on Nixon. Some ingenious soul at Democratic headquarters coined the slogan: "A vote for Ike is a vote for Nixon," thus, in his perhaps overheated mind, raising the health issue without mentioning it, and making Nixon the real target for Democrats.

But the Democrats have more troubles than these. They are split North and South on civil rights, which is a euphemism for Negro rights, and the Northern Democrats may have to settle on August 13 at Chicago on a compromise plank that will win no votes in the South and alienate millions of Northern Negro voters.

An even more ominous portent has arisen. It has been reported by reliable correspondents that the South, long a bulwark of internationalism, is turning visibly to isolationism. Why, nobody seems to know. Whom will this shift help? Nobody knows. It all depends on the two platforms. With Eisenhower, his party's platform will be internationalist, unless he is persuaded to tone it down; with Stevenson, again internationalist ideas, and again, if compromises are made, there will be some dissatisfaction in the Northeast. But remember, the platforms are adopted before the nominee is elected.

More later on the Democrats.

WILFRID PARSONS

[In last week's WF (p. 357) the third sentence in the second paragraph should have begun: "It has been as if in war. . . ." EDITOR.]

Underscorings

AT LOYOLA, SPAIN, and at the Jesuit University of Deusto, Bilbao, the European Jesuit Alumni Confederation and the Inter-American Confederation of Jesuit Alumni will hold a joint congress, July 30-Aug. 4. Delegates will assist at the closing exercises of the Ignatian Year at Loyola, birthplace of St. Ignatius.

►A MEETING for priests, Brothers and Sisters who direct college student leaders will be sponsored by Young Christian Students at the University of Notre Dame, Ind., Aug. 15-17. For details write YCS, 1700 West Jackson Blvd., Chicago 12, Ill.

►THE RED MASS was celebrated in 1955 for 28 Catholic lawyers' guilds and in several dioceses where such guilds have not yet formally been estab-

lished, according to *The Red Mass*, a 36-page booklet giving details and addresses of officers in each group, prepared by the Catholic Lawyers Guild of Chicago. Edward R. Tiedebohl, Esq., 1 LaSalle St., Chicago, Ill., is president of the Chicago Guild.

►SEMINARIANS ARE INVITED to the Ninth Annual Seminarians' Conference, to be held Aug. 4-6 at St. Michael's College, Toronto, Ont. Keynote speaker will be Most Rev. John J. Wright, Bishop of Worcester. The theme of the conference will be "The Church—Her Members and Her Worship." Information may be had from St. Basil's Seminary, 95 St. Joseph St., Toronto, Ont., Canada.

►AN ARCHBISHOP, two Bishops, a diocesan priest, a Dominican, a Fran-

ciscan, a Passionist and a Glenmary Missioner will be among the preachers during an Ignatian Year Novena in St. Xavier Church, Cincinnati, July 23-31. Bishop William T. Mulloy of Covington, Ky., and Auxiliary Bishop Clarence G. Isenmann of Cincinnati, Ohio, will preach on the first days of the novena. Archbishop Karl J. Alter of Cincinnati will deliver the closing sermon.

►A NEW HANDBOOK, *Code for Parents*, just published by the Los Angeles Archdiocesan Council of Catholic Women, gives practical pointers for parents of grade-schoolers. Copies are available (15c, 12c in lots of 50) from the Borromeo Guild, 1530 West Ninth St., Los Angeles 15, Calif.

►SINCE 1942, when Archbishop Edward F. Hoban came to the Cleveland diocese, 12 new Catholic high schools have been added to the 26 that then existed. Approximately 35 per cent of the Catholic students of the diocese attend these institutions. E. K. C.

Editorials

Mr. Nehru on Tolerance

That nebulous organization called the Commonwealth of Nations concluded its seventh postwar meeting of Prime Ministers on July 6. Nothing startling came of the London conferences attended by representatives from Britain, Canada, Australia, New Zealand, South Africa, India, Pakistan, Ceylon and the Federation of Rhodesia and Nyasaland. However, their joint communiqué did reveal the basic unanimity of Commonwealth members on the problem of international communism, despite their somewhat varied approaches. In an indirect way it also shed a bit of needed light on the current Indo-American feud over the propriety of cold-war neutrality.

India's Prime Minister Nehru raised the issue of neutrality in a July 6 press conference. He gently took to task Vice President Nixon and Secretary of State Dulles for denouncing neutralism as verging on international immorality. "I submit for consideration," said Mr. Nehru, "that Mr. Nixon and Mr. Dulles are saying something that is opposed to the democratic way of life." To Mr. Nehru, tolerance for differing points of view is the basis of democracy.

NON-INVOLVEMENT

Mr. Nehru went further and objected to the use of the word "neutralism" in labeling India's foreign policy. India's policy, he said, is one of non-involvement with either the Soviet or Western bloc. Her purpose is to avoid war and seek peaceful settlements of all international disputes. Besides, Mr. Nehru went on, India's deepest concern today is her pressing internal economic problem.

Does this mean that India is totally unaware of the Communist threat? Not if the Commonwealth com-

muniqué, of which Mr. Nehru was a signatory, means anything. The Prime Ministers welcomed certain developments inside the Soviet Union, such as, for example, the Russians' "expressed desire for improved relations with other governments." Yet, in the same breath, they insisted that "the removal of the causes of tension and the creation of mutual confidence and good will are essential if peace is to rest on secure foundations."

The statement means more than it says. It means that Mr. Nehru, along with the other Prime Ministers, believes the Russians have not gone as far as they might in reducing world tensions. It means that fundamentally India is behind Britain and the West in its approach to the new Soviet tactics.

However, it is one thing to agree that a threat exists. It is quite another to take measures to cope with it. Freedom, when the only alternative is an inherently evil and aggressive tyranny, is not to be had cheaply.

We find it odd that Mr. Nehru should denounce us as being undemocratic in his effort to justify his uncommitted posture. Perhaps he had not yet read Mr. Nixon's more recent July 3 address in Manila:

We believe in the right of each individual nation to chart its own course and we respect [its] decisions . . . even though we might not fully agree. . . . [But] it is only natural that we should feel closer to those who stand with us as allies in the effort to keep the world free. . . . There is still another brand of neutralism, however, that makes no moral distinction between the Communist world and the free world. With this viewpoint, we have no sympathy.

The question is: how far does Mr. Nehru expect us to be tolerant? Even tolerance has its limits.

Toward European Unity

An accidental conjunction of harsh economic facts has suddenly given new substance to the postwar dream of a united Europe. The first is a prospective power shortage which the French must meet within the very near future. The second is the growing crisis in British foreign trade. If this sounds confusing, bear with us briefly while we try to explain.

Among continental countries France has been the most reluctant to make any further sacrifice of national sovereignty. Although the French-inspired European Coal and Steel Community (the Schuman Plan) has

been a success, the National Assembly has been fearful of further European integration. In addition to doubts about the ability of French industry to compete in a tariff-free, European-wide market, it fears that the Germans might come to dominate whatever supranational organs the coalescing countries would establish. For this reason it has hesitated to go beyond the Schuman Plan until the British, whose power would offset the German influence, would agree to become part of a united Europe.

This the British, on the ground that they are mem-

bers of a worldwide commonwealth as well as a European power, have consistently refused to do.

Now there is a chance that this impasse may be broken. The French learned recently that by 1965 the cost of importing supplies of coal and oil, essential to meet power needs, will reach the prohibitive figure of \$900 million annually. This means that France must turn to atomic energy. But the French have also learned that the country simply does not have the resources to develop atomic power on anything like an adequate scale. The only solution, therefore, is to pool their resources with those of the Schuman Plan countries and set up another supranational agency. Plans for such an agency, called Euratom, are already well advanced.

By a happy coincidence, as the French Assembly considered last week joining Euratom, the British were having new thoughts about foreign trade. According to

an article in the June 8 London *Financial Times*, British leaders no longer have much hope of expanding trade in the dollar area. They are convinced that the United States intends to remain a relatively high-tariff country.

Furthermore, they have noted that whereas Britain's traditional markets in the Commonwealth have not been expanding at the world rate, the European market has. They are coming to the conclusion, therefore, that Britain's economic future may be more dependent on Europe than was hitherto believed.

From that conclusion to active participation in continental unity movements is an obvious and logical step. This the hesitant French have been quick to perceive. They will probably join Euratom regardless of what Britain does. But should Britain come in too, the whole movement toward European unity would gather speed and force. It would, indeed, be close to the goal.

The Kremlin Still Stands

While it lasted, the free-wheeling criticism of the Kremlin hierarchy by Western Communist leaders was to anti-Communists everywhere a source of hopeful speculation. Was it a sign that the monolithic structure of world communism was at last disintegrating? Did it indicate that Stalin's successors, beset by difficulties at home, had lost control over their slavishly faithful henchmen abroad? Did it mean that the Kremlin could no longer depend on its world-wide fifth column for such dirty jobs as espionage and subversion? Would the satellites now go Titoist and break the iron chains that bound them soul and body to Moscow?

Not all the speculation, however, that followed the brief flurry of Communist independence was of such a sanguine character. Some hard-bitten anti-Communists warned that the whole astonishing development might be only the latest in a long series of ruses designed to soften and befuddle the free world. It was neatly calculated, they suggested, to confer a certain respectability on Communist parties everywhere. By criticizing the Kremlin, Togliatti in Italy, Thorez in France and lesser Communist lights in other countries could argue that they were just as patriotic as the next man, and that there was now no longer any reason, if there ever was one, why their fellow citizens should accuse them of subservience to Moscow.

More specifically, by berating the Soviet leaders for permitting Stalin to exercise his capricious and dictatorial rule, they could on democratic grounds appeal to Socialists to join them in a great working-class crusade for universal peace and justice. That would jibe perfectly with Moscow's new emphasis on "popular fronts."

With the advantage of hindsight, we can see now that there was a measure of truth in both these reactions to communism's short-lived liberty binge. When the Central Committee of the Russian Communist party warned on July 2 that foreign criticism of the Soviet leaders had gone too far, it was clear that the Kremlin had itself initiated the criticism. As a matter of fact,

this had become clear even earlier, when some of the criticism was reprinted in the controlled Soviet press.

It was also clear, however, that Khrushchev and his crew had, in turning the comrades loose, gotten somewhat more than they had anticipated. This was revealed not only by the charges of cowardice leveled at Khrushchev and other former collaborators of Stalin, but even more by the bloody rioting in Poznan, where Polish workers took their new freedom very literally indeed.

TRUTH IN BOTH GUESSES

It can scarcely be questioned, then, that for a few brief weeks Communists outside Russia acted more like free men, able to think for themselves, than any one had thought possible. On the other hand, it seems equally certain that the Kremlin never really doubted its ability to control its veteran agents. Certainly once it decided to call a halt, the comrades abroad stopped dead in their tracks. Without exception they quietly submitted to the July 2 resolution of the Soviet party which rejected the charges, first made by Togliatti, that Stalin's former associates had somehow failed in courage, and that Soviet society had degenerated. They did not need to be reminded by *Pravda*, four days later, that the Communist party is still "the only master of the minds and thoughts of the people."

For the moment, then, the stirrings of revolt that followed the State Department's release of Khrushchev's now famous attack on Stalin are stilled. There is no sign that the present rulers of Russia are in serious difficulty, either at home or abroad. Nevertheless, even a little liberty is a dangerous thing—to dictators, that is. The future may yet decide that in de-Stalinizing the Soviet Union and in conceding that there are other roads to socialism than the Russian one, the Kremlin may have loosed forces that are beyond even its iron-fisted control. That is the free world's hope and its prayer.

Is It Blacklisting?

Robert Morris

IT WAS MONDAY, JUNE 25. I was flying a few hundred feet over the bountiful green countryside of Monmouth County, N. J., in a tiny Cessna plane, returning to Washington and to work. It was a glorious Monday morning and nature was resplendent and even exciting. With rising delight I had just begun to observe that the beauties of a June morning can lift one far above the world's struggles—when the front page of the morning newspaper caught my eye.

There were two articles there, one with bad news of the election in Iceland, the other the story of John Cogley's *Report on Blacklisting* (2 vols., The Fund for the Republic, Inc., \$2.50). At first blush they seemed to be utterly unrelated, but by the time our diminutive

JOHN COGLEY, former executive editor of *Commonweal*, is a Chicagoan, a well-known writer and Catholic layman. A graduate of Loyola University in Chicago, he was founder and first editor of *Today*, national Catholic magazine for students. Mr. Cogley's *Report on Blacklisting*, released June 25 by the Fund for the Republic, is reviewed here by an equally prominent Catholic layman.

ROBERT MORRIS, former justice of New York City's Municipal Court, is chief counsel to the U. S. Senate Internal Security Subcommittee. Mr. Morris writes in a private capacity.

plane alighted at the airport, the contents of these two accounts were so enmeshed in my mind that the beauty of the countryside had dimmed considerably.

There are many serious people who for a long time now have been disturbed by the steady deterioration of the forces of free men in the affairs of the world. They see that all around the globe two titanic powers,

each repugnant to the other, are locked in a mortal struggle. One force, that of the Soviets, is clearly in the ascendant. Within a little over ten years its empire has grown from a nation of 160 million, confined to an area smaller than the Russia of the Czars, to a vast dominion that covers a third of the earth's surface and holds almost a billion human persons in bondage. It is a highly dynamic force. It possesses an aggressive vanguard of tireless and competent agents who work interminably in yet unconquered areas of the world. It uses intrigue, propaganda and deception. It is backed up by immense military power.

The free forces of the world, on the other hand, are woefully divided. They lack political aggressiveness—witness their failure to capitalize in any way on the June 28 uprising in Poznan. Often the free men of the world are confused by the waves of propaganda that blanket the unoccupied world. We know, of course, that if we would only bestir ourselves, there are still tremendous opportunities for the free world to prevail. But we move with great caution, or do not move at all.

Communists in the United States are an integral part of this world-wide campaign against the free. They use the press, the movies, radio, television and every possible means of communication. Has their work been effective? It has. As respected an authority on the Far East as Rep. Walter H. Judd of Minnesota had this to say of the Soviet conquest of China:

The propaganda . . . was largely led by about 20 or 30 writers and lecturers and commentators in America, and by some men who became Far East advisers to our State Department or experts on the staffs of organizations supposedly dedicated to enlightening the American public on Asiatic affairs or foreign policy.

He continues:

I do not know when, if ever before in history, some 30 or 40 persons in and out of the Government have been able to lose a great victory so almost completely as this handful of Communists, fellow-travelers and misguided liberals in America has succeeded in doing with respect to the victory over Japan. . . . I do not like to make so strong a statement, but I do not see how anyone can look at the facts and come to any other conclusion.

These were some of the thoughts which, as I pondered them, formed a bridge between the account of the Iceland elections, where communism won an important parliamentary victory June 24, and John Cogley's report on what he calls "blacklisting."

What story is Mr. Cogley telling? Looked at from one point of view, it is the saga of a group of American citizens who chose to resist the powerful propaganda assaults of the Communists in the movie, TV and radio industries. As Mr. Cogley sees it, however, the story he tells is an account of how persons in those industries, some of them Communists and others only slightly tainted with Communism, were the objects of "institutionalized blacklisting."

The Cogley report is not easy to assess. It differs greatly from the reports of Congressional committees with which I am acquainted. Congressional committee reports are documented with copious references to a printed record of sworn testimony by witnesses whose identities are known and whose credibility can be evaluated. Of course, Mr. Cogley's witnesses do not have the same privileges of immunity as Congressional witnesses. Hence, his report cites cases anonymously and adduces instances in such a way that the reader can neither appraise the source of the evidence involved nor confirm the identity of persons who are said to have been the objects of "blacklisting." All this, I repeat, makes it difficult to assess Mr. Cogley's report.

Since the release of his report on June 25, the House Un-American Activities Subcommittee has subpoenaed Mr. Cogley and certain persons named in the report. Apparently that Committee is planning to look into the factual content of the report. In this article I am not attempting in any way to question any of the cases cited by Mr. Cogley. I shall assume that they are accurately presented.

Mr. Cogley's purpose in writing the report was to defend the civil liberties of individuals who earn their living in the movie, TV and radio industries. This is assuredly a laudable purpose. But in its execution in the report Mr. Cogley appears to me to have overlooked the most elemental and all-embracing of our civil rights—the right of all Americans to take action in defense of their freedom when that freedom is threatened by world communism. To me the report seems to concentrate on a part of our civil rights, but to be blind to them in their totality.

RESISTANCE TO INFILTRATION

In what he has to say on "blacklisting" in the movies, Mr. Cogley presents a very serious picture of extensive Communist penetration of Hollywood (I, p. 95-97). He provides abundant evidence that Communist infiltration of the film colony was so successful that top personalities and studios were deceived by it. As his story unfolds, I read with some satisfaction how, first, the House Un-American Activities Committee began to unearth these facts, and how, secondly, the employing studios, acting in their own defense, began to dissociate themselves from the exposed Communists. In certain instances when a studio was reluctant to dismiss some

who had been thus exposed, the American Legion protested. Lest these protests might lead to a boycott of certain studios, they were frequently heeded and further dismissals followed.

The report then goes on to tell how columnist George E. Sokolsky and Roy M. Brewer, top labor man in Hollywood, began a sustained rehabilitation campaign to restore the reputations of hundreds of movieland personalities who had become involved in the Communist network but who later saw the error of their course. Apparently more effort went into rehabilitation than into exposure.

As I read the report, I had to conclude that the whole operation was very effective in blunting the power of Communists in Hollywood. It also reflected the virtue of the Good Samaritan in the efforts that were made to spare those innocently involved or those who had in fact been Communists but who had come to see the evil of the Communist cause. I am sure that many readers of the report will feel a certain admiration for most of this work.

ONLY ONE SIDE

Now it is precisely here that one of my difficulties with this report arises. For the author, when his facts have all been adduced, does not commend this work. Instead, he puts the dark mantle of the blacklist on those who engaged in it. In fact, even where Mr. Cogley discourses on the extent of Communist infiltration, the text makes it clear (e.g., I, p. 97) that he is equating the exposure of Communists, at least by private citizens, with "blacklisting."

It cannot be that Mr. Cogley's resentment and that of others who share his views are limited to the anti-Communist activities of private citizens, as the report often seems to imply. He must certainly realize that it would be far worse if either the Federal Government or the States themselves undertook to tell studios whom they should or should not hire. These would indeed be police-state tactics. We have always felt that the most Democratic way to change a situation which poses a threat to our way of life is by open expression of individual criticism coupled with the exhortation that like-minded citizens do the same. But Mr. Cogley equates criticism with "blacklisting."

This equation is very clear in the second volume of his report, in which he deals with the radio

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and TV fields. Again the context of his remarks on the criticism directed by private citizens at radio and TV commentators shows that he considers this an example of the practice of "blacklisting" (II, p. 71-88).

Mr. Cogley admits that there are two sides to the "blacklisting" coin—one for alleged Communist activity, the other for anti-Communist activity. However, he glosses over the second. Its reality, he suggests, cannot be clearly ascertained because it is not "institutionalized." By this he means that those who engage in this practice do so stealthily and do not write down or put into print their causes of complaint. Thus, in reality, Mr. Cogley looks at only one side of the "blacklisting" coin. Only the "anti-Communists" feel his sting.

The greatest mischief wrought in the report is, to my mind, the frequent labeling of forces active in resisting communism as "extreme right-wing." The author applies this label freely and frequently. Although the preface to the report, written by Paul G. Hoffman, Chairman of the Board of Directors of the Fund for the Republic, states expressly that the report makes "no indictments," yet the characterization of people, publications and groups as "extreme right-wing," without supporting evidence to explain this nomenclature, is very damaging. Moreover, it is an unfortunate use of words because this device of labeling any strong anti-Communist as "right-wing" is used with great skill by Communist propagandists themselves. They have made it into a scare-word. To avoid getting labeled as "extreme right-wing," otherwise clear-sighted people will often go to some lengths to shun any slightest association with those so named. A lot of effective action gets stalled by this device.

RIGHT TO PROTEST

We all deplore the loss of income or reputation by a person unjustly labeled a Communist sympathizer. We vigorously resent discrimination practiced against an author or an artist for the expression of non-conformist views. Through the centuries the great liberals have always fought against injustices like these.

If, however, all resistance by private citizens to Communist penetration and propaganda is now to be identified with a new, proscribed evil called "blacklisting," then another and equally serious injustice is being done. If free men are to save their civilization with its great liberal heritage, they will have to take a stand. Many of these stands will appear negative, that is, they will be taken in order to oppose and thwart the actions of individual Communists. In a word, they will be anti-Communist.

The trouble with Mr. Cogley's report is that he makes it harder than it was before for decent men to take such a stand. He bulks together all anti-Communist activity under the dread umbrella of "blacklisting." This kind of sloganeering—with such synthetic concepts as "blacklisting," used in the imprecise sense in which it is found in these volumes—only makes fat the forces of what is today euphemistically called "neutralism." For when everyone is neutral except the apostles of communism, then indeed there will be but one world.

A Rhodes Scholar Reports

Arthur Hayes Jr.

IF THE PIONEER American Rhodes Scholars of 50 years ago were at all like our class of last October, they found themselves—to borrow the English device of understatement—in a completely different world. Oxford just isn't like any American university.

The academic gowns worn by all professors, dons (tutors) and students much of the time are a relic of the scholar's garb from earlier centuries when Oxford was primarily a school of theology for priests and friars. Some of the newly gowned Americans find themselves residing in buildings with cornerstones carved in the 13th and 14th centuries. Others live in the "new" halls which may be as recent as the early 19th century. A few of the colleges have gone modern to the point of installing running water in the rooms.

Oxford is above all a land of tradition. Few things change. The bells in the Tom Tower of Christ Church College still ring five minutes past nine o'clock, because when the students were obliged to be in by nine this gave them five minutes grace. The fact that the curfew has long since been moved to midnight has had no effect on the ringing of the bells. Although the students, in most cases, are no longer the sons of wealthy lords and dukes, they still are "Oxford gentlemen." As such, they should never be caught making their beds, washing their tea cups or polishing their shoes—if indeed it is proper to have polished shoes. The servants of the college, called "scouts" from time immemorial, take care of such domestic tasks, allowing the students to flit from tea party to "at home for sherry" and to study, too. The time spent on each depends on how close "schools" (final exams) are.

Most gentlemen have a bedroom and sitting room complete with an electric fire (wall heater). Central heating has not yet been adopted. It is a sort of game to learn how to avoid roasting your toes without freezing your back in front of the heater. Very quickly your lodgings are made a "home" by the simple addition of a bottle of sherry, a tea pot, an assortment of biscuits (cookies) and a collection of books which makes you feel like the proprietor of a branch of Blackwell's. An-

Mr. Hayes, graduate of the University of Santa Clara, has been studying this year as a Rhodes Scholar at Lincoln College, Oxford.

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other piece of standard equipment is your bicycle, used for getting across town or just around the corner. Oxford undoubtedly has the largest bicycle population of any university city in the world—a claim contested only by Cambridge.

The heads of the various colleges are called by many different names such as *master*, *principal*, *president*, *rector* and *dean*. Why? Because each head has always been called that way. Oxford is not in a tradition. It is a tradition and it appears in every breathing of this great seat of learning.

To the American fresh from four years of college in the United States, Oxford is a complete academic surprise. He is told (or more probably just finds out) that there are no classes and no grades. He takes no regular exams until the very end. He may attend the lectures or not as he sees fit. No one will ever ask why he wasn't present. It's just not "the done thing."

Every week he meets with a tutor—or sometimes two—and reads an essay which he has prepared on a designated subject. The rest of the hour-long session is devoted to discussing the essay and the subject in general, with just enough time allotted at the end for assigning next week's subject. This is done for each subject in which the student is to be examined at the end of his last year when he "writes his papers." Knuckling down to study is quite a task. Whenever one is on the point of opening a book, he begins to wonder if it wouldn't be better to play a little squash, or accept that invitation to "pop in" somewhere for tea and crumpets, or attend the Past-and-Present Society gathering to hear a speaker of world renown.

A philosophy major from a Jesuit university faces some interesting adjustments. In the field of philosophy at Oxford there is a great stress laid upon the British Empiricists but no one seems to agree completely with them. Many of the ideas and arguments of St. Thomas, Kant, Sartre, etc., are mentioned but it is not always clear what is thought of them. In fact, during the year-long acquaintance of this writer with Oxford philosophy, he was not sure just what anyone really believed to be truth or why. Those professors who are also authors give a clue to their thoughts in their writings—though this often expresses more what they don't believe than what they do. One thing, however, is clear almost from the start: Oxford is no longer in the tradition of the scholastics. Even what was considered common philosophical jargon back home needs an explanation and definition at every turn. It is quite customary to begin a philosophical discussion by asking a person what his words mean—if they mean anything at all. The newcomer's prime difficulty is not so much to understand the principles and arguments bound up with the various schools of philosophy. It is rather to discern and understand what statements about these philosophical positions mean.

The now common term "Oxford philosophy" is not the misnomer that such catch-alls often are. All, it is true, do not agree with A. J. Ayer's "Principle of Verifiability," H. H. Price's "Sense Data Theory" or Gilbert Ryle's "Anti-Ghost in the Machine" arguments. Never-

theless, there is a distinguishing trade mark. Philosophical inquiry is focused on statements, sentences, propositions, and meanings. It should, perhaps, be called the philosophy of language or a special branch of high-powered semantics. One American at Oxford characterized Oxford philosophy as "refined tool sharpening."

Apart from the initial problem of acquiring a new philosophical vocabulary—or, in some cases, several—in order to be able merely to converse about the same things, there is another surprise awaiting the philosophy major. Traditional philosophy has sought positive answers to positive questions. A student of scholastic philosophy is conscious that he is searching for truth. The scientifically formulated conclusions of metaphysics and ethics he makes his own through intense personal study. He accepts truths as perennially valid. At Oxford, however, these are not generally accepted. The emphasis here appears to be on the "asking of questions" rather than on the "finding of answers" or on "displaying the possibilities" rather than "discovering the true one."

It is most proper to "inquire," "seek," "question" and "examine." But after all this, any answers which may be found are a personal matter. Some here seem almost pessimistic about the answers and solutions arrived at by philosophical methods.

The lot of the new Catholic Rhodes Scholar is one of surprise and joy, bewilderment and confusion. Everything is delightfully old, traditional and so very different. If he doesn't lose his sanity trying to figure out the electric wiring system, he certainly will in attempting to translate the Oxford tongue, both the formal dialect and the undergraduate slang.

Oxford commands respect. There is a certain awe of Oxford inside even the most practical and efficient American. A student who has just "come up"—and a foreigner at that—can catch only a glimpse of a way of life that has taken over 800 years to define. Each day brings a new experience and each night a new memory.

One evening at dinner this writer was using a silver mug dated 1623. The contents still smacked of times gone by—English beer, dark, flat and warm. The hall of Lincoln College where he sat had been in use (with but slightly different food) before Columbus embarked in the *Santa Maria*. The Latin Grace was the same that William Pitt, Samuel Johnson and John Locke had heard here and perhaps as quickly read. Afterwards there was the usual adjournment for coffee to "Deep Hall," where students from six continents were animatedly discussing the woes and hopes of the world. Wisdom molds a brotherhood; membership in it is one of the precious boons Oxford grants its scholars. For an American Rhodes Scholar this experience is something exhilarating and unforgettable.



Two Priests with a World-Parish

Thurston N. Davis

ARE YOU PLANNING a long vacation, one geared to the ample possibilities of modern space-travel? If so, you might consider the moon as your destination. That coldly luminous but friendly planet is said to be located at a mean distance of 238,857 miles from our Earth. Of course, motels on the moon (called "spotels" in the space-trade) are not yet too commodious, and you may want to start back as soon as you get there. In that case, perhaps you had better purchase a round-trip ticket. Our ordinary tourist-class, round-trip excursion to the moon, though it provides for no detours and no stopovers on other planets, will nevertheless allow you to log approximately 477,714 miles on your journey to and from our familiar satellite.

All this sounds rather fantastic to us groundlings, doesn't it? However, to two Catholic chaplains in the U. S. Air Force, mileage of these generous proportions is simply a part of their day's work. For as the pair of them fly their tireless rounds of the globe, conducting missions for Air Force personnel on one airstrip after another in both hemispheres, they have gotten on intimate terms with distances which would appal the average civilian and might even astound that much-traveled, 16th-century missionary saint, Francis Xavier himself.

Air Force Chaplains Stephen J. O'Connor and John D. St. John are the two modern apostles whose parish, since January, 1949, has quite literally become the whole world. Of late the word "fabulous" has been unsparingly overworked by the advertisers, but most readers will agree that "fabulous" is the apt adjective for the exploits of these two lieutenant-colonel missionaries. Being airmen, they fly to their scattered parishioners. Counting their flying-time from January, 1949 up to June 30 of this year, we find that they have spent 1,768 hours and 42 minutes in the air. This figure is taken from the official log of their travels, and computes only those intervals between the moment the blocks are hauled away from in front of their planes' wheels and the moment they touch down at their varied destinations. How many air miles have they traveled? Almost as far as if they had gone to the moon and back—a total of 350,320 miles.

Father O'Connor is a Redemptorist who saw service in World War II with the 8th Air Force, while Father St. John, a Jesuit, was with the 15th Air Force in Italy and North Africa during the same period. They were recalled to service in 1949 for the sole purpose of initiating and carrying out a program of Catholic missions for servicemen on overseas airstrips. Guam, Japan, the Philippines, Iwo Jima, Korea, Alaska, Germany, Morocco, Libya, Greece, England, Scotland, France, Bermuda, Puerto Rico, Iceland, Panama and the Azores make an incomplete list of their ports of call as Air Force missionaries.

CIRCLING THE GLOBE

In the past seven and a half years, hedgehopping from one base to another, these priests have conducted 298 missions. Last January, February and part of March, for instance, they preached 20 three-day missions in England and Scotland, working three days each in such typically British-sounding spots as Greenham Common, Bentwaters, Brize Norton, Bushy Park, Lakenheath and Alconbury. The rest of March and most of April found them across the Channel in France—at Chateauroux, Chaumont, Toul, Chambley, Etain, Dreux, Evreux, Laon and Bordeaux. Then on to Germany, Iceland, Bermuda and Panama during May and June. Their 1955 schedule reads like a geography lesson on the Far East.

The Air Force keeps accurate records, so it is possible to give full, factual details on these 298 three-day missions. The two chaplains have celebrated 3,414 Masses during these visits and 222,751 Air Force personnel have attended these Masses. For 303,289 persons they have conducted 1,607 evening services since 1949. Exactly 86,788 times they have given the Body and Blood of Jesus Christ in Holy Communion to the scattered Catholic airmen of the world. All told, they estimate that 526,040 have attended at least one of their mission services since the work began.

The saints are not given to envy. It's just as well. For if they were, St. Francis Xavier would doubtless long ago have succumbed to this green passion at the sight of his two air-borne successors winging their way round and round the world in search of God's scattered children.

FR. DAVIS, S.J., is Editor-in-Chief of AMERICA.

Stained Glass: No Lost Art

Percy V. Jones

ADAGES, OLD WIFE'S TALES and popular beliefs are accepted by many as the truth merely because they have been heard time and time again. But they "ain't necessarily so."

Take stained-glass making, for instance. The chances are you have heard that is a "lost art." Nothing could be farther from the truth. All you need is your own eyes to see the beautiful stained-glass windows being installed in any of the thousands of churches under construction in the United States today to know that the stained-glass art is far from lost.

As a matter of fact, American artists and craftsmen are making more stained-glass windows today than were made at any time in history. Not only are more being made, but, because the designs reflect the spirit of our time, the art is living, not merely enduring. Further, because of improved tools and materials, the workmanship today is better than it was in the masterpieces of the Middle Ages. As one stained-glass designer says, "The art was never lost. It was carelessly thrown away." How the secret was thrown away—then found almost too late to save a dying art—that is the true story back of the "lost art" legend.

GOLDEN AGE OF STAINED GLASS

It is interesting to note that stained glass is the only art in the service of Christian worship which was developed in its entirety during the Christian era. After its primitive beginnings in the third and fourth centuries it rose to the height of its glory in the twelfth and thirteenth in the cathedrals of France and England. These two centuries in Europe have been called the "Golden Age of Stained Glass." At no other time in history was the color of stained glass more vibrant and jewel-like or the leading and design more harmonious. A designer of that period planned his work in terms of leadwork and small irregular pieces of colored glass of varying thicknesses and textures. Realizing that the glory of stained glass came from light passing through the glass, he restricted his painting to the absolute minimum. His paint provided for his two-dimensional creation only that outline that the leads could not give.

Mr. Jones, a graduate of Colgate and New York Universities, is a student of the art and craft of stained glass in the United States.

Artists of the time seemed to understand and respect the strange characteristics of light passing through colored glass. They knew that blue would spread and make adjacent red look purple; that red spreads very little and orange-yellow not at all. They knew also that black lines tend to disappear in the spreading light of adjacent colors—the greater the distance from which they are viewed, the less evident they become. Therefore in designing windows for the vast Gothic cathedrals broad black lines were used to delineate features. These appear harsh, ugly and exaggerated when viewed close-up but become softened and beautiful when viewed in place from a distance.

THE ART LOST AND FOUND

As the great Gothic age was succeeded by the Renaissance after late Gothic and transitional periods, the ideals of rich color and simple treatment were abandoned. Glazing became secondary to painting and glass was cut to larger and more regular patterns. Windows began to lose their charm and integrity as painters asserted their personalities by painting with colored pigments on white glass and in perspective. Leads were no longer an integral part of the design but became an obstacle to the painter whose aim was to exploit himself and his talent at the expense of design and color. His was not a stained-glass window but a representation on glass of an oil painting. Thus it was that the art of stained glass was cast aside and almost irrevocably lost.

About fifty years ago American architects and glassmen journeyed to the shrines of early glass to study the buildings and windows. Overwhelmed with astonishment and admiration at the beauty and appropriateness of the windows which for seven hundred years had withstood the onslaught of time and tempest, without loss but rather with an increase in splendor and richness, they returned to their American workshops filled with the desire to carry on the glory of these jeweled windows.

Through the succeeding years knowledge of their craft increased. Today our artists fully understand the potentialities and limitations of their mediums. Their windows in thousands of American churches, old and new, large and small, are glorious evidence that this art, which was so thoughtlessly cast aside hundreds of

years ago, is once more providing the house of God with its crown of jewels.

To be effective, stained-glass windows obviously must be appropriate to their setting, not only in place but in time as well. They must complement the architecture of which they are a part. They must reflect the spirit of those who use the structure. With all respect for the truly magnificent windows in the great cathedrals of 13th-century Europe, an American church is no place for a slavish copy of a medieval stained-glass window.

In an article describing the importance of stained glass to the creation of religious atmosphere, a Benedictine monk, honorary member of the American Institute of Architects and designer of several hundred churches and institutional buildings, states:

... the very best stained-glass windows are now being made in America. Every large city has one or more studios doing this kind of artistic work. Also many small towns have excellent studios. The Stained Glass Association of America, with headquarters in St. Louis, Mo., can direct anyone to the nearest studio of reputation.

This is by no means an overstatement.

The principles of this art-craft which deal with direct active light passing through colored pieces of glass harmoniously arranged have always been followed in the making of good stained glass—whether in the Middle Ages or today. But the similarity between the creations of the two periods stops there. Though most windows made in America today are produced in essentially the same manner as the best of those 800 years ago, our skilled craftsmen are doing better work than the artisans of old because of improved tools and materials.

Not all stained-glass windows today are assembled with leads in the traditional manner. New methods of using leads are employed or, in other techniques, no leads are used at all. For example, in some modern windows the figure work is carried out in sculptured lead flown with gold leaf. In daylight the stained glass assumes its usual prominence with the figure design in lead appearing as a black silhouette. At night, however, when the stained glass is lifeless, the interior lights reflect the golden design with startling intensity. Thus the window design functions well at both day and evening services.

In variations of this technique, occasional bits of platinum leaf (palladium) are used for a silvery effect. Sometimes colored enamels baked on copper are soldered to the leads here and there to get touches of color at night amid the gold.

Another "new" technique



is the use of very thick pieces of vibrant colored glass which are chipped and cut like jewels and held in place by cement instead of the traditional leads. Simplicity of design and complete lack of pictorial detail characterize this type of window which has proved particularly appropriate to some of our contemporary churches.

OLD PRINCIPLES REUSED

Contemporary cement-process windows are not really applications of a new technique, but actually are a revival of the earliest examples of ecclesiastical windows. These were of colored glass which historians generally assign to a period as early as the fourth century. They were not pictorial; they were simply mosaics set in wood, plaster or pierced stone. These windows were not only the earliest examples of stained glass, but the purest expressions, made of simple, pot-metal glasses.

Stained glass embedded in plastic, chips of glass cast in amalgams, the use of sandblasting, glass carving and the air brush to create special effects do not exhaust the new techniques but serve rather to highlight the new life of the craft. Using the proven principles of the past, American artist-craftsmen speak in the idiom of our times.

One piece of evidence of a growing interest in American stained glass is the success of the exhibition entitled "The New Look in Stained Glass" which has just completed a two-year tour of the United States under the joint sponsorship of The Stained Glass Association of America and The American Federation of Arts. This exhibition, augmented by new panels executed by leading American stained-glass designers, is now being readied for a tour of the Middle East under the sponsorship of the State Department.

Aline B. Louchheim of the *New York Times*, after viewing the exhibit, had this to say:

You are greeted by a sight of such enchantment that your first response is one of pure esthetic delight. . . . You see eighteen thirty-inch squares and bits of color, glowing, brilliant and pure. Then, still held by the total impression of this exhibition of stained glass, . . . you wonder why such a show hadn't happened before.

After describing every one of the major assets of stained glass—color, space, composition, form and line—Miss Louchheim concluded:

Finally, you think of one of the basic esthetic concepts of our time—that beauty can be found in the expression of structure and of materials which have been used with respect for their intrinsic nature. Then you realize that the way in which stained glass was designed in its medieval period and the way it is employed in the best examples today satisfy just those concepts of beauty.

William Lescaze, a Fellow of the American Institute of Architects, and a member of the distinguished jury which selected the artists who participated in the exhibition, "The Art for and in Buildings" summed it all up in a recent article. "There isn't any doubt about it—we are witnessing today a revival of stained glass."



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BOOKS

Totalitarianism under Kleig Lights

GESTAPO: Instrument of Tyranny
By Edward Crankshaw. Viking. 247p. \$3.75

The reading of this book requires the kind of courage we so often lack when called on to face reality. The author, an historian, publicist and expert in matters of totalitarianism, gives us the history of the "Secret State Police" (this is the translation of its official name): of its origin, its function, its actual "achievements." He also sketches the personalities of the men who created and manipulated this most dreadful tool of barbaric suppression.

It is nauseating to read about the slaughter of six million Jews and of millions of people of the Slavic nations, though Crankshaw refrains from giving detailed descriptions of the horrors in the concentration and extermination camps. Yet all these things happened. Will they happen again? What are the sociological and ideological conditions under which government by this kind of organized terror is possible? There are many questions we can scarcely answer, even with the scientific knowledge we have collected in the last ten years. But political problems also arise. How, for instance, could the German generals, who regarded themselves "as the repository of German honor," condone the wholesale murder of innocents and shirk their responsibilities? Our author discusses these questions and gives documentary proof for his condemnation of the German military leaders.

The book also contains facts hitherto unknown in their details. I refer (among others) to the incidents at the Polish-German frontier around the end of August, 1939 which were used by Hitler as justification for the invasion of Poland. They were entirely fabricated by the Gestapo. It goes without saying that the SS men into whose hands the Gestapo came at an early date of its history fought one another for power. "Vendetta and Intrigue" is the title of the chapter dealing with the mutual distrust of the comrades, members of a group whose motto was "my honor is loyalty."

The reader will be first astonished to read that some of the "heroes" are still living unmolested in Western Ger-

many and were, for a time at least, employed by the Bonn Government. Second, he will be deeply worried by the question as to what extent that phase of cultural tradition which made these dreadful deeds possible has been truly eradicated and replaced and whether some of its elements are still potentially alive.

One thing is certain: strongly as we have to reject any idea of collective guilt, we have to accept the postulate of collective responsibility. We in this country, living now almost twenty years after these happenings, will be able to carry our share of this responsibility only if we are willing to face the facts and to keep ourselves informed whenever the opportunity is offered to us. This book is such an opportunity.

RUDOLPH E. MORRIS

MUSSOLINI: TWILIGHT AND FALL
By Roman Dombrowski. Transl. by H. C. Stevens. Roy. 235p. \$3.75

ITALIAN FOREIGN POLICY UNDER MUSSOLINI

By Luigi Villari. Devin-Adair. 378p. \$6

"Revision," defined as re-examination and correction, is a legitimate and necessary device for arriving at historical truth. Its proper use can eliminate errors caused by haste, bias or insufficient data. Both of the books under consideration here may in some senses at least be considered revisionist. Both



essay to present new and different interpretations of well-known events. Whether both are instances of the correction of past errors is more doubtful.

Certainly Dombrowski's attempt offers details of the decline of the Fascist dictator which have been hitherto little known here in the United States. This author also gives a more personal and human picture of Mussolini than we

have previously seen. The people around the Duce are also more understandingly, though not always more sympathetically, drawn than is customary. Yet in so revising most past accounts of Mussolini's demise, Mr. Dombrowski does not suggest that his predecessors erred, merely that their facts had not been completely gathered.

Luigi Villari's book is something else. The author, again by implication, and the publishers more directly, present a sweeping attack on almost all preceding British, French and American accounts of Italian diplomacy under fascism. The publisher's preface categorically declares:

No other country or leader has been more unfairly treated in the books written, read, or both, in Britain, France and the United States than Italy and Mussolini, especially in relation to foreign policies.

It is a rather questionable postulate for a writer seeking to present a "serious contribution to the historical record of our times" to assume that all who do not agree with his version are "left-wing radicals, pro-French and pro-British liberals and imperialistic British conservatives . . . aided and abetted by the shrewdest of all Communist diplomatic and propaganda coups. . . ." One might say a strange mélange of bed-fellows, to be sure.

The exact words quoted above are those of the publishers, but since they are included in the text of the book itself, rather than on the jacket, one must assume that they have the author's approval. This assumption is in fact established by the entire tone and attitude of the volume.

Dr. Villari seems to indicate that the sole cause for World War II was the injustice toward Germany and Italy found in the Treaty of Versailles. He sets out to prove that the Ethiopian War was caused by the machinations of the British. If Haile Selassie had not been seduced by Britain, "he might well have come to terms with Italy and secured for himself a position like that of the Khedive of Egypt under Great Britain or of the Bey of Tunis under France." Whether such a position would be a consummation much to be desired by Haile Selassie is not indicated.

The tendentiousness of this book may be indicated by one further example. Dr. Villari accepts implicitly the thesis that President Roosevelt conspired to get the Japanese to attack Pearl Harbor in order to involve the

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United States in the war. To support his position he cites in a footnote the works of C. A. Beard, George Morgenstern, C. C. Tansill, F. R. Sanborn and H. E. Barnes. Such a choice of references is not unlike calling a prisoner's worst enemies as character witnesses at his trial.

We have revisionism and revisionism. Mr. Dombrowski's volume is a legitimate revision. Dr. Villair's needs further to be "revised." H. L. ROFINOT

California Missionary

THE LAST OF THE CONQUISTADORS: JUNIPERO SERRA

By Omer Englebert. Harcourt Brace. 366p. \$6

Will Junipero Serra be beatified? The process is long overdue, and it is the Abbé Englebert's hope that this, his labor of love, may hasten it. This lively, popular biography is a brilliant contribution from a practised writer, widely known in France for his several saints' biographies, his children's stories and his editing of the Catholic book department of the Paris publishers, Albin-Michel. In view of the book's special appeal to American readers, it is natural that it should appear first in an English version, competently done from the French original by the ace translator, Katherine Woods. Illustrations, a source list, bibliography and an index add to the book's value.

Residing the last three or four years in Southern California and Mexico, Fr. Englebert, himself a Franciscan tertiary, has explored with passionate interest an immense amount of hitherto unpublished material relating to Serra and the Franciscan missions, especially in Mexican archives. He has familiarized himself with every part of the ground once trod by this mighty pioneer, as well as with the vast published material of Herbert Bolton, Zephyrin Engelhardt and other scholars.

Where the glory of the missionary is concerned, most of our admiration rests upon the more obvious drama of the mission apostolate itself: the struggle with poverty, bodily hardship, primitive savagery, cruel resistance and isolation. Yet in practically every great missionary's career the most soul-searching trials are those that arise from the misunderstandings and blunders of perfectly good men, or from the inept interference of stupid or hostile secular

agencies. Added to these is the occasional cross of jealousy or envy. Compensating for these trials, however, is the loyal affection of noble companions; and still more compensating is the mysterious revelation of God's providence, often at the very bitterest turn of events.

Both aspects of the mission drama shine out in the rugged story of Junipero Serra, the fiery soul who covered reams of precious paper with his protests against the skulduggery of greedy, neurotic government officials or the timidity and shortsightedness of some of his own "discreet" brethren. But Serra's greatest conquest was a total mastery of his own self. He possessed those supreme ingredients of profound holiness: an imperturbable charity and a sweetness of disposition. He never allowed his consuming zeal to betray itself into a spiteful or bitter word.

Fr. Engelbert's blunt story brings home to modern readers the incredible paradoxes of a church-run state and, to a most vexatious degree, a state-controlled church. Serra could thread his way through the tangle of these paradoxes only when, in an inspired moment of prayer, the Lord reminded him that he must be a wise serpent as well as a meek—though very noisy and articulate—dove. Particularly refreshing are the glimpses of real goodness and nobility on the part of some of his contemporaries, men like the state officials Gálvez and Bucareli, or his passionately devoted admirer, the great Father Francisco Palou, O.F.M.

The author has certainly paid a splendid tribute to his hero. It is to be hoped that Californians, and Serra clubs in particular, will give the book a real hand.

JOHN LAFARGE

COVENTRY PATMORE

By E. J. Oliver. Sheed & Ward. 206p. \$4

In his introduction, Mr. Oliver diagnoses Patmore as a bundle of "extravagant contradictions." In the conflicting words of many of his contemporaries, he was weakly sentimental and mystically profound; the most bigoted of Catholics and shockingly anticlerical; an indulgent and a stern parent. He compared his first wife to an angel and then married twice more; he was a typical Victorian and atypical of his age; he was a hypocrite, an egotist, a cynic and an independent thinker. This is a somewhat interesting essay, and sets the framework for the book.

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In later pages we enjoy rereading a number of familiar poems in their entirety and fragments of others; we realize once again that *The Rod, the Root and the Flower* is a brilliant and all-too-neglected book. We stand firm in our long-held view that Patmore very definitely had something to say (about sentimentality, democracy as a religion, vegetarianism, the dignity of man; about reason, and the love of God) in an age which was not particularly definite (except in the violence of its skeptical language) about anything. All this may do an unfortunately neglected poet and critic some good.

The reader is directed in a note to consult Derek Patmore's study of his great-grandfather for biographical details. I read the two side by side. The older book is far better documented, far more interesting and aided by a brightening style. The reader is also reminded that Osbert Burdett's critical study points up the relationship between Patmore's poetry and prose. The present book displaces neither the biography nor the analysis, nor does it supplement them. None of the forces Patmore knew (Ruskin, Tennyson, Browning, Alice Meynell, Gerard Manley Hopkins) comes alive at all, though they are referred to narratively. Lionel Johnson, Francis Thompson, Aubrey deVere and Cardinal Newman receive one line or none.

The only lively person in the book is Henry Patmore, whose poetic career was cut short at twenty-three. His is one of the few breaths of freshness in the report: he called his sisters "hags" and then (after the shock had died down) explained that the epithet was derived from "hagiography"—that they were really saints after all.

JAMES EDWARD TOBIN

THE LONG WALK

By Slavomir Rawicz as told to Ronald Downing. Harper. 240p. \$3.50

Stories of escape from tyranny have more significance to us than mere political scorecards. At their finest, they manifest the predominance of man's will. We witness his inspiring determination to cling to life.

The story of this Polish lieutenant fits the pattern: purge, torture, imprisonment and final breakaway. But the personality of Slavomir Rawicz and the details of his flight set his chronicle apart from the usual escape books. The long walk of the title covers no less than four thousand miles, the route extending from Northern Siberia, down

through Mongolia, across the scorching Gobi, over Tibetan peaks and into the sanctuary of India—all on foot.

In 1939 the Russians arrested young Rawicz as a spy simply because he lived near the Polish border. After beatings and psychological abuse, the boy was sentenced to 25 years hard labor.

At Camp 303, spring never came. Nor did the harassment and Communist indoctrination ever let up. But Rawicz, by a peculiar stroke of luck, managed to win the covert encouragement of the commissar's wife. In April, 1941 he and six companions slithered out under the wires and turned south, armed only with an axehead and their indomitable wills.

For a while they were joined by 17-year-old Kristina, who was fleeing the advances of a labor farm foreman. But halfway across the Gobi Desert her legs mysteriously swelled and her spirit gave out. Kristina's death is the most touching moment of the book.

Soon, another of the party, after repeated falls, gave up the struggle. Then, a third, at one moment in full vigor, expired the next. Finally, with the end in sight, a fourth disappeared into a Tibetan glacial chasm.

Four survived. For a hellish year, bread was gold and a shepherd's cave a palace. They drank mud and ate snakes. In the Himalayas they even caught a glimpse of the elusive Abominable Snowmen.

Reach India they did, but for Rawicz a month of delirium still remained before he could join the Polish forces in exile. Until today he has lived in England, reticent and taut, reluctant to talk about his experience.

Now, through Ronald Downing, a London journalist, he bares his painful memories without self-conscious heroism or sensationalism. Slavomir Rawicz speaks quietly and leaves a lasting impression. RAYMOND A. SCHROTH JR.

RUDOLPH E. MORRIS teaches in the Department of Sociology at Marquette University.

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JAMES E. TOBIN is a member of the editorial board of the Catholic Book Club.

RAYMOND A. SCHROTH JR. received his B.A. in American Civilization from Fordham University. He has traveled extensively in Europe.

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NINE LIVES FOR LABOR

By Richard Kelly. Praeger. 182p. \$3

Readers seeking a painless introduction to U. S. trade unionism could do worse than begin with this refreshing book. In telling the personal histories of these nine lower-echelon leaders of the CIO Textile Workers, Richard Kelly bares to outsiders the spirit which urged on so many of the little, unsung builders of American labor.

Except, perhaps, for Mariano Bishop, whose funeral, with Mass at St. Elizabeth's Church, was the largest in the history of Fall River, Mass., none of these men and women was widely known. Indeed, most of them were not known outside the narrow circle of their union and their industry. Their doings, unlike the exploits of the Murrays and Greens, the Meanys and the Reuthers, made no national headlines. They were strangers to that luxurious mode of living to which some of our topflight unionists have become addicted. The only immortality they will ever know here below is the affection in which humble textile workers still hold them.

Through the lives of these men and women, Mr. Kelly has skilfully, and artistically, told much of the history of American labor—its early struggles and many defeats, its grudging acceptance, its rise to power and influence in American life. Though it is a story simply told, uncomplicated by graphs and statistics, *Nine Lives for Labor* is obviously the fruit of much devoted research. It is a tribute to the author that he wears his scholarship so gracefully that one scarcely notices it. That is not the least of the reasons why the reading of this book is an experience as delightful as it is informative. BENJAMIN L. MASSE

THE WORD

Then He went into the temple, and began driving out those who sold and bought there. It is written, He told them, My house is a house of prayer (Luke 19:45-46; Gospel for the Ninth Sunday after Pentecost).

There are numerous reasons why one person might wish to make a gift to another person. The giver might intend thus to acknowledge the superior position or authority of the other. Or the gift could be a return-gift, a tangible expression of gratitude for favors re-

ceived. Again, a present can be a peace-offering, a kind of concrete apology or profession of sorrowful regret. A man might even offer a gift for the candid purpose of disposing the recipient to give him something.

For all these reasons the believing man of all history, both sacred and secular, has made a considerable point of offering some sort of present to his particular god.

It was always perfectly clear to the man of faith that his gift to God should be a thing of value; he commonly inclined to offer the best that he had. What was *not* immediately clear to man was how to make sure that the present actually reached God, so that it could neither be retrieved by the giver himself nor filched by a third party on its way to God. And so, man—aided and directed, indeed, by revelation from God Himself—determined that the only answer to his problem was to destroy, ceremonially, the object which was his gift to God, and thus make certain, at least negatively and symbolically and yet somehow truly, that the ownership of the present passed over to the Supreme Being.

Thus came into being, both by reason and revelation, the exalted religious act of sacrifice. God Himself regularly indicated that no other action of man so pleased Him.

Sacrifice has unquestionably had a checkered career. Like love and art and religion itself and all the other supreme realities of life, sacrifice tended, at times when men grew slightly mad, to debase and caricature itself. So here and there in history we find the horror called human sacrifice, with its dreadfully accurate yet monstrous parody of the authentic religious act.

Since it is true that the Incarnation of the Word of God changed everything, we may well say that the Incarnation changed sacrifice by bringing it to final perfection; for the Incarnation culminated, so to speak, in the sublime, august sacrifice of Calvary. There the one High Priest, Christ, solemnly immolated Himself as Victim to His Father for the redemption of mankind. The resurrection of our Lord was God's thunderous acceptance of the sacrifice of His Son.

One Christ, and one sacrifice of Christ, as the Epistle to the Hebrews keeps insisting; yet, by His institution of the Eucharist and by His simple, tremendously significant imperative—*Do this for a commemoration of Me*—our beloved Saviour made His sacrifice permanent in an undreamed-of and most particularly concrete sense. Our Lord gave us the Mass.

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The second edition, completely revised and enlarged (and expensive to print), was listed at \$1.00. This is sold out. A third and larger printing made it possible to reduce the retail price to 40 cents. This is now the price for individual copies.

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The institution of the Mass meant and was identical with the institution of the Christian priesthood. It is the priest who, as the chosen and consecrated agent of Christ, offers the Mass in the person of Christ and therefore renews the sacrifice of Calvary. In the simplest terms, where there is no priest, there is no Mass.

But what about that plain man of faith with whom our discussion began, the ordinary fellow who earnestly wanted to make a gift to God? What is the Catholic layman's part in the Mass? Is he merely a spectator or bystander or witness or maybe, in a special case, an usher or even a soloist at this sacred function? Is the layman at Mass only there? Or is he there to do something?

VINCENT P. MCCORRY S.J.

FILMS

SOMEBODY UP THERE LIKES ME (MGM). Film biographies are a monument to the proposition that truth is stranger than fiction. This one, produced with semi-documentary realism in black-and-white, is the story of ex-middleweight champ Rocky Graziano. Its central thesis, which in a fiction film I would be reluctant to believe and even more reluctant to approve of, is that prizefighting was the means of deflecting Graziano from a seemingly irrevocable commitment to a life of crime and turning him into a responsible citizen. Nevertheless in its particular context the story rings true and is even, in a measure, inspirational.

Graziano (played in first-rate "Actors' Studio" style by newcomer Paul Newman) was born in a lower East Side slum to a shiftless, drunkard father (Harold J. Stone) and a devoted but crushed mother (Eileen Heckart). He was a leader of juvenile gangs before he was in his teens and spent six out of ten of his formative years in various reformatories for the whole catalogue of juvenile offenses. Upon completion of his last stretch at Riker's Island he was drafted into the Army where his contempt for discipline and his antisocial behavior kept him in constant trouble. The climax came when for assaulting an officer and going AWOL, he drew a year at Leavenworth and a dishonorable discharge.

At Leavenworth, however, the downward spiral was broken when Graziano took up boxing seriously. Instead of graduating into a life of adult crime he left the Disciplinary Barracks to pursue the career which eventually led him to

the middleweight championship of the world and to pursue it, despite agonizing temptations, with the unswerving honesty of an upright citizen. This m



acle of regeneration came about apparently because, in addition to furnishing a comparatively legitimate outlet for his aggressive tendencies, his prizefighting skill gave Graziano a sense of his worth as a human being and status in the respectable world. Some of the credit for his reformation probably belongs to his gentle, courageous Jewish wife (Pier Angeli in the film). There is no indication that his religion meant anything to him or figured in the transformation. Despite this it is abundantly clear that "somebody up there" does indeed like him. [L of D: A-2]

THAT CERTAIN FEELING (Paramount) suffers because of the simple indisputable fact that Bob Hope is not Jackie Cooper.

The picture is based on Jean Kerr and Eleanor Brooke's very amusing Broadway hit, "The King of Hearts." Aside from boasting a dazzling collection of funny lines, the play had a serviceable and appealing plot line. A pompous ass of a cartoonist hires a timid, maladjusted young artist to "ghost-draw" his comic strip and rescue it from its preoccupation with pseudo-social significance. Result: the young man not only conquers his maladjustment but also wins the heart and hand of the cartoonist's secretary-fiancée.

In tailoring the Jackie Cooper stage role for Bob Hope screen adapters Norman Panama and Melvin Frank had to turn the character into a timid, maladjusted middle-aged artist, which makes the situation much less comic and appealing. As a result all the humor had to be pitched on a more frantic and exaggerated level than in the original. In addition various explanatory plot devices have been introduced: e.g., the secretary-fiancée (Eva Marie Saint) is now also Hope's ex-wife. The changes are understandable enough but they have the effort, unfortunately, of turning a charming and funny play into a generally unfunny and occasionally coarse movie. [L of D: B]

MOIRA WALSH

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